

The Spiritual Times

AND WEEKLY NEWS.

Spiritualism unfolds to our internal senses substantial realities. It presents us not only with the semblances, but with the positive evidences of eternal existence, causing us to feel that the passing shadows we speak of belong not to the Spiritual, but to the Material world. It is easy to imagine that we are dealing with the absolute and enduring, because we associate our thoughts with the external and apparently lasting, but, on reflection, we discover that the only absolute and enduring facts are beyond the tomb.

[Registered for Transmission Abroad.]

No. 2.

SATURDAY, MARCH 12, 1864.

Price 1½d.

Advertisements.

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CONTENTS.—Facsimiles of Spirit-Writing.—Intro-
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Ghosts of Fancy.—Spiritual Mediumship.—Theology
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That our hearts worship nothing but gold,
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Our hearts are ready! Hurrah!
Our hands are ready! Hurrah!
Removal from the ages afar,
Prepared against all foes we stand,
Our rifles are ready! Hurrah!
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Mr. Cooper has the peculiar faculty of associating
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to the power and beauty of the words with a beauty,
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London: F. PITMAN, 20, Paternoster-row, E.C.
Mr. J. H. Powell, author of "Spiritualism,
its Facts and Phases," "Clippings from Manuscript,"
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London: F. PITMAN, 20, Paternoster-row, E.C.
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A Few Words on the Pentateuch, Inspiration,
Spiritualism, and Animal Magnetism, and on the
Rights, Interests, and Duties of the Laity.
By a LAYMAN.
London: JAMES BURNS, Progressive Library,
Camberwell.

NOTICE.

The production of The Spiritual Times and Weekly
News necessarily involves considerable expense. The
Proprietors, at the outset, have contemplated a mon-
etary loss, but still have flattered themselves with the
idea that some few earnest and liberal adherents to
the spiritual cause will hail the appearance of an
independent weekly organ, and would probably feel
pleasure in subscribing towards its maintenance. When
it is considered that pig-headed scepticism is every-
where in England allied, with its cloven foot, to crush
out all spiritual truth from the universe, our battle for
success must necessarily be a hard one. Let us hope
that friends will aid us with sympathy and money, and
enable us to fight on until we establish our paper on
self-supporting principles. All donations towards our
propagandist fund will be duly acknowledged, and
appropriated to the legitimate purpose of extending
our means of intercourse with the world at large.
Every subscriber interested in our success, if he can
do nothing else, will accomplish something by inducing
his friends and acquaintances to subscribe for The
Spiritual Times and Weekly News; thus, by perse-
verance and unanimity of purpose, we hope to clear the
way for a more improved public spiritual tone of
mind than has yet found favour in this country.
All communications intended for insertion must be
accompanied with the names and addresses of the
writers, not necessarily for publication, but as an
evidence of good faith.
Subscribers can receive The Spiritual Times and
Weekly News direct by post from the office, per
single copy—
Yearly, 10s.; Half-yearly, 5s.;
Quarterly, 2s. 6d.
The above terms apply to Orders forwarded to
Mr. Archibald Cooper, Eastbourne, to whom
Orders and Advertisements, payable in advance,
must be sent.
Advertisements will be inserted as follows:—
Four lines, 2s.;
And every additional line, 3d.
A reduction for a series of insertions by special
arrangement.

TO CORRESPONDENTS.

We have received several flattering communications
from distant parts of England, and one from Dub-
lin. Our friends may rest assured that we shall do
our utmost to deserve their esteem.

Dr. Esprit.—Your letter in reply to William Howitt
stands over until next week.

C. B. (Manchester).—We thank him for his advice,
which, as far as practicable, we intend to follow up.
The publication of his letter will not be necessary.

"You must all Believe in Spiritualism, for
the Truth will come out."—Spirit-message
delivered at a public meeting, January 18, 1864.

The Spiritual Times

SATURDAY, MARCH 12, 1864.

EVIL SPIRIT MANIFESTATIONS AT LEWES.

The ancient town of Lewes has its chronicles
of chivalry, no doubt. It stands in quiet,
sombre solitariness, under the shadow of ever-
lasting sombre hills. To the antiquarian and
the historian, Lewes has its right-royal emblems,
on which is emblazoned many a deed of daring
and death.

The little scene in the drama of its history
which was enacted on Wednesday evening last,
will certainly form a most interesting story,
and perhaps may, in the future, be allowed a
place in the memory of its inhabitants, which
will, doubtless, do admirably for an heirloom
to posterity, that shall teach them that their
forefathers, who lived in the enlightened
Christian year of 1864, had something other
than chivalry or prowess, viz: bigotry and
ignorance.

Mr. R. Cooper, accompanied by his friend,
Mr. J. H. Powell, under the sacred shadow of
the hills, and within easy range of the old
castle, on whose history we would rather dilate,
stood before a large audience of the Lewesties,
daring to propound the glorious teachings of
Spiritualism. Mr. Cooper got a hearing at
the commencement of his discourse, but as he
proceeded, he found the spirit of truth he was
endeavouring to support, assailed with
yells, hisses, crackers, and other extremely
civilised and gentlemanly weapons, belonging to
the spirit of bigotry.

It was in vain that Mr. Cooper endeavoured
to proceed,—interruption, ironical cheers,
knocking of stools, and other direct evil spirit
manifestations, amid a prolific explosion of
fireworks, and the fluttering of a number of
sparrows, brought for the purpose, made
"confusion worse confounded." Fast young
men went not to hear in the spirit of fair-play,
but to have a "spruce," and such was their chivalry
that they nearly set fire to a lady's dress by
throwing their igniting crackers amongst the
audience; old men, white-haired and stalwart,
in body and brain, went not to hear but to
deride, and yell disapproval. It was useless
for either Mr. Cooper or Mr. Powell to solicit
attention, and offer a free opportunity for
legitimate discussion. The gathering, excepting
a few persons, was simply a tacitly organised
conspiracy of bigotry.

There was danger in the front, and danger
behind. Mr. Cooper was advised by some
gentlemen to leave the platform, but he per-
sisted in maintaining his ground. Water was
thrown upon the spiritual advocates, and even
rougher deeds of prowess signalled the charac-
ter of the major portion of those who were
present. Mr. Cooper was once pushed violently
from the platform, and Mr. Powell had the
greatest difficulty to save himself from a similar
fate.

Let these facts go forth, and let the followers
of the meek and lowly Jesus throughout
Christendom think of them, and ask them-
selves to ratify the conduct of these Lewes
athletes—these defenders of the faith! who,
falling either argument or justice, essay to put
down opinion with yells, and to destroy honest
simple-minded belief with crackers.
Mr. Cooper had chosen a hot-bed of intolerance
for the diffusion of the spiritual seed; therefore it
is not very wonderful that he found it rather hot
for himself. The fault is not his, however—he cannot
help breathing the atmosphere surrounding him. He
said, "I say it with all reverence, that the Scripture
"miracles are not so well attested as these modern
"miracles, for this reason, the Scripture miracles are
"historically attested only, whereas the miracles of
"modern Spiritualism are attested by the most trust-
"worthy living authority."

At this point commenced a new phase in the mode
of antagonism. General exclamations of disapproval
escaped the lips of young and old, and the lecturer
found his difficulties of getting a hearing increase.
The spiritual doctrines savoured of blasphemy to
these pious Lewesite declaimers, who needed to put
down a single little man with a strong army of abuse
and vehement bigotry.

Without halting to reason at length on the truth
of Mr. Cooper's statement, which cannot be gain-
sayed, and which does not in the least degree put
Mr. Cooper in the position of an unbeliever in the
miracles of Scripture, we will proceed. After a little
time the lecturer gave still greater annoyance by
alleging that Spiritualism was at war with Materialism,
and was doing a work which 18 centuries of so-called
Christian teaching had failed to accomplish. It was
converting materialists to true Christianity, and was
destined to beat down all opposition.

This was the grand finale, not that was to be,
the peroration being cut short by the mighty magnates
of Bible truths assembled to do battle with vile
weapons against spiritual truth. The audience were
excited, and, as is always the case where the mind
loses its equanimity, they lost their balance, and
enacted over again their old forms of expressing
their maddened disapproval.

Two gentlemen, named Macrae and Button, sat in
great tortures until they found relief in exclamatory
expletives, related closely to the terms "blasphemy,"
"infamous," &c. They left the Hall highly indig-
nant, no doubt, at the consciousness that a lecturer
should dare to speak his honest sentiments on a sub-
ject so unpopular as Spiritualism. Had they chosen
to forbear until the end of Mr. Cooper's lecture,
before venting forth their high fever prejudices, and
like Englishmen with true Christian metal, been pre-
pared to meet opinion with opinion, argument with
argument, the disgraceful complex furor of insult
and ignorance which marked the brutal conduct of
the major portion of the audience at the close might
have been prevented.

The *Sussex Express*, leaning slightly on the side of
the Macraes and Buttons, says:—"The final blow
"was given by a monstrous and utterly uncalled for
"onslaught on Christianity." We need hardly say
that this style of monotonous rant is monstrous and
uncalled for.

Shall we add more. The Saviour himself taught
his own divine lessons of sublime endurance and
love, amidst persecutions, and to suffer persecution
is the same throughout the long line of history. The men
who have taken up unpopular themes have had to run
the gauntlet of intolerance, and to suffer persecution
in all its forms, even to crucifixion. But what does
this argue? why, that eighteen centuries of religious
teaching, with all its machinery of bibles and teachers,
have failed to crush out of human nature this malig-
nant spirit of intolerance. Through martyrdom the
truth survives, and breathes a purer atmosphere; and
it may be that the mobbing, yelling, and infamous
conduct of these Lewes disciples—not of Christ, to
say that would be heresy, but of bigotry, fanaticism,
ignorance, and folly—will give an impetus to spiritual
truth it might not so easily attain under milder
methods of opposition.

WHAT IS THE ENEMY AT?

At Uckfield Mr. R. Cooper made his appearance
on Thursday last. The walls were well illustrated
with double-crown posters, announcing his lecture.
The Rev. E. T. Cardale, the vicar, inspired, perhaps,
by the devil, with the ridiculous idea that Spiritual-
ism was of Satan, caused to be printed and posted
immediately under Mr. Cooper's posters, some large
placards, which read as follows:—

ATTEND! A MESSAGE FROM GOD AS TO SPIRITUALISM!!

"And when they shall say unto you, Seek unto them that have
familiar spirits and wizards that whisper and mutter, should
not a people seek unto their God? for the living to the dead?
[In other words—Should they seek unto the dead in the affairs of
the living?] To the Law and to the Testimony."—ISAIAH viii
v. 19, 20.

What a crafty devil is Old Nick! He surely de-
serves a leather medal from the Spiritualists; that is,
if he did inspire the Rev. E. T. Cardale to allow
his bills to be printed and posted, as they evidently
were, in the interest of the Spiritualist. Had the
line "attend!" been printed small, and the verse from
Scripture been printed large, the bill might probably
have served the purpose for which it was intended;
but wonderful is the craft of Satan, this time he has
cheated a parson, and failed, as is his wont, to give a
rap at the spirit-rappers. Thank you, Mr. Cardale,
all we have said about the devil is ironical, pray do
not accept it in other sense; you, and not old Nick,
ought to receive from us a leather medal,—it would
be a light tribute to your common-sense, if not to
your pious Nangleism.

The audience, as might be expected, was good, al-
though the rain had been falling the whole day. Capt.
Noble was elected to take the chair. He did so in a
noble manner, by soliciting a patient hearing for the
lecturer, stating that any fool could make a noise,
whilst it required a wise man to use an argument.

At the close of the lecture, which was listened to
with the most marked attention, Mr. J. H. Powell
came forward, and gave some facts in his experience.
Captain Noble then called upon objectors to enter the
arena of debate, and himself delivered a most amusing
and clever speech, in which he instanced some so-
called *exposés* of spirit manifestations, such as those
in the cases of Mr. Mompesson and the Cock-lane
ghost. He objected to the phenomena of apparitions
on the ground that it was absurd to suppose that the
ghost of a shirt or a bonnet could appear with the
apparition. He next worked hard to prove the
lunacy phantom a substantial reality.

Mr. Powell replied, giving a few facts in connection
with the Cock-lane ghost, which showed that the
imitated sounds produced on the piece of board
which the little girl had concealed in the bed with
her were admitted to be unlike the original sounds,
and were evidently brought about by fear. Regarding
the appearance of spirits in clothes, we had it on
the authority of Scripture that they did appear in
robes, and not in a state of nudity, therefore the
mystery in the one case was like the mystery in the
other. He answered the lunacy phantom by saying
that interperence was objectionable in all things,
and applied as much to Spiritualism as to any other
ism. It was no proof that Spiritualism was wrong
if it could be proved that a few persons had gone
mad in consequence of making a fanatical use of it.
A few remarks from others, calling for ocular
demonstration, followed. Mr. Cooper replied by
pointing out the attendant difficulties and expense of
hiring a test-medium. The audience then quietly
dispersed.

SPIRITUALISM AND THE PRESS.

The spiritual question of late has had considerable
attention from certain local papers in Sussex.
The *Eastbourne Gazette* was liberal up to a certain
point. Its editor admitted letters *pro* and *con*, but
finding his space too much encroached upon with the
subject, he determined to close the debate. A long
article against Spiritualism, quoted from the *Quar-
terly Review*, and sent to the *Gazette* by "Veritas,"
was admitted, and in the same paper it was stated
that "next week's replies" would close the debate.
We wrote a reply, which was rejected.

The *Sussex Express*, a much wider circulated and
much better conducted journal, then came out with
a letter from "A decided unbeliever," grossly, yet
feebly assailing Mr. Cooper's honour. Here the
spiritual subject got vent again,—letters passed for
and against, until the Spiritualists were getting the
best of it,—then the Editor suddenly closed the
contest, allowing one "Hard of belief" to have two
letters to our one. "Hard of belief" had assailed
Mr. Cooper and one whom he designated the "Hir-
auto money-taker." Of course, each of the assailed
was entitled to a reply, but the assailing was permitted
to give a double dose, and of course, the assailed
being Spiritualists, were editorially defeated.
The Rev. W. Barker delivered a lecture in Hastings
on "Popular delusions," and said a few strong things
against Spiritualism; the lecture was reported at
length in the *Hastings and St. Leonard's News*. Mr.
Cooper wrote a letter to the Editor of that paper, in
defence of Spiritualism, but, of course, "its columns"
could not be open to such matters.

The following are two rejected letters:—

To the Editor of the *Sussex Express*.

SIR—I am not aware of having committed the grave
offence alluded to by your correspondent, B.X., of pre-
suming "to tell the clergy what their duty is in this
matter." Neither have I any desire that they should
"run upon-mouthed to behold what looks so much
like a mare's nest." Upon this hint I now speak,
and would recommend them, and B.X., to investi-
gate the subject, as I have done, before venturing to
give an opinion respecting it. They would then be
in a position to say whether it is a delusion, and if it is,
would do the world a service by proclaiming it such.
But if, on the other hand, they find it, what I am
constrained to believe Spiritualism to be, a great
truth, they will recognise their duty in availing
themselves of it as an agent in the great work of
Christianising the world.

By investigation I do not mean reading Mr. Nan-
gle's pamphlet. I make this remark because I believe
there are thousands of persons, and a great number
of the clergy, whose only knowledge of Spiritualism
is derived from that publication.

I remain, &c.,

ROBERT COOPER.
Eastbourne, March 2nd, 1864.

To the Editor of the *Hastings News*.

SIR—I have no desire to enter into a newspaper
controversy with any of your townsmen (I have at
present plenty of other fish to fry), but I would ask
you to consider that Mr. Barker, who has been lecturing on
Popular Delusions, and who is disposed to class
Spiritualism with Tulpianism and other manias of the
day, whether he will undertake, as a preliminary
nut to crack, to explain upon what principle articles
of furniture move about without human contact. As
he is so skillful in illustrating by experiment the
miracle of the liquefaction of the blood of St. Janu-
arius, he will doubtless have no difficulty in affording
the explanation required. In event, however, of his
not being able to give it, he will probably cut the
 Gordian knot by saying, he has never seen such
movements, and does not believe they take place.
But in doing this, he might as well ignore human
testimony altogether. Did he require to see the so-
called miracle he professes to illustrate, before he
considered it desirable to attempt an explanation? I
assert I have seen the phenomena I allude to, under
circumstances that admit of no doubt; and if he re-
fuse my personal testimony I can refer him to
numerous persons who have witnessed them as well.
A writer in *Chambers's Journal* says:—"We cannot
come to such a view of human testimony as to sup-
pose it possible that thousands of people can wilfully
enter on a certain self-consistent system of deception,
which they will support for years without anyone
confessing or denouncing the trick. The multitude
who say they hear and see such and such things
must be impressed with a sense of their reality, or
they would never pronounce as they do." I cannot
undertake to afford the Rev. Mr. Barker ocular de-
monstration of the phenomena in question, for the
reason that the manifestations are not under control,
and movements without contact are not of frequent
occurrence; but if he should be at Eastbourne at
any time, and will give me a call, I have no doubt I
shall be able to show him, in a very short time, more
than he will be able to explain upon natural prin-
ciples, during the rest of his life.

The Rev. lecturer is much mistaken if he suppose
that Spiritualism is to be snuffed out by simply
placarding in the category of exploded bubbles of the
past, for though it deal with the immaterial, it is,
nevertheless, much too tangible and stubborn to be
got rid of by such an off-hand process.

I remain, &c.,

ROBERT COOPER.
Eastbourne, March 1st, 1864.

SPIRIT-MESSAGES.

"In the endeavour, to become believers in
"Spiritualism, you must investigate with sincerity."
—This sentence was rapped out through the medium
of a heavy dining-table, 6ft. by 4ft. 2in., which was
lifted about very freely.

"As the stars shine out from the darkened sky, so
"it is that the spirits descend to earth to open the
"veil of mystery. They clear the mist from our
"eyes, and then we behold the glories, beauties, and
"realities of Spiritualism."—Rev. John Garrett,
March 7th, 1864.

Mrs. H., a lady in London, has lately lost a little
girl, and has written to us desiring a spirit-message.
The following, through the mediumship of Miss
Cooper, is a beautiful specimen of spirit-consolation:
"She blooms as a flower of light in the land of her
"Father; and she is gone to live with the holy spirits,
"and will one day wear a crown of glory."

A spirit-letter to the Editor.—"I wish you to write
to the *Spiritual Times* thus:—Spiritualism is lov-
ingly linked with all that is good; and although
"good spirits grieve when they see the many devia-
"tions from the true course, they would fain bring
"all into it by attracting them to holiness, and not
"by condemning those who are as yet ignorant of
"the things that belong to their peace. Union and
"brotherly love should be the aim of the Spiritualist,
"whose high mission it is to endeavour to bring all
"into one fold, by teaching mankind that God's love
"is infinite, and that He will gladly pardon all who
"really seek Him. Dogmas of faith are not in
"question, such things savour only of earth; what
"we have to show is spirit-life, and spirit-progression,
"which those who seek in earnestness will find in
"accordance with the Bible in its entirety. It is
"true that we Christians are not under the Mosaic
"law, but we are under the law of God's command-
"ments, written by Himself on the tables of stone;
"the spirit of which was comprehended in our
"Saviour's words: 'Thou shalt love the Lord thy
"God with all thy strength, and thy neighbour as
"thyself.' Those who are blessed with the com-
"munion of the higher spirits, bestowed by God's
"gracious gift in the present day, feel that they
"dwell in an atmosphere of love; for even if the
"spirits find something to reprehend, they do it with
"the tenderness of a judicious mother, thus en-
"deavouring to imitate their Father in Heaven,
"whose loving-kindness is boundless."—March 7th,
1864.

Reviews.

THE SPIRITUAL MAGAZINE for March, 1864.

London: F. PITMAN. (Gd.)

"Spiritualism in France and America—the Two
Great Heresies," by William Howitt, opens this
month's number. It is written in Mr. Howitt's usual
vigorous style, and to our mind conveys a most faith-
ful impression of the general character of French
and American Spiritualism. T. S. contributes an
excellent and lengthy paper on "William Blake," a
sketch not the least interesting of the series of
biographical sketches which he has been contributing
from month to month. We can only add that the
present number is quite up to the mark, and will
well repay perusal.

THE SPIRIT-WORLD.—Edit-d by Sheldon

Chadwick. (2d.)

This is an eight-paged monthly. It contains
original compositions by the Editor, on the subjects
Spiritualism, Phenology, and Mesmerism. There is
no mistaking the fact that the writer is a man of
mental calibre. We are glad to welcome him as a
worthy and valiant auxiliary to the spiritual cause.
"Experiences of a Spirit-medium" is an interesting
paper, but to our minds the Lecture on Electro-
Biology is the gem of the number. Mr. Chadwick
deserves to succeed, for his labours are in a good
cause, and his laurels not a few. We heartily wish
success to the *Spirit-World*.

A FEW WORDS OF EXHORTATION to the

Public on the Inspiration of the Old and New

Testaments, &c. by a Layman. London: JAMES

BURNS, Progressive Library, Camberwell. (6d.)

This little brochure written with considerable
clearness and logical distinctness. It aims at sepa-
rating the chaff from the wheat of Old and New
Testament evidences, and very graphically argues
certain points on which hang mysteries and doubts.
It also treats on Spiritualism and Animal Magnetism,
essaying to inculcate the spiritual lessons which
Jesus himself propounded.

ORIGIN OF MODERN SPIRIT MANIFESTATIONS.

THE HYDEVILLE DWELLING-HOUSE.—DISTURBANCES
IN WESTERN NEW YORK, 1818.

(CONTINUED.)

The parents had had the children's beds removed
into their bed-room, and strictly enjoined them not
to talk of noises even if they heard them. But
secretly had the mother seen them safely in bed, and
was retiring to rest herself, when the children cried
out, "Here they are again!" The mother child
them, and lay down. Thereupon the noises became
the more startling. The children sat up in bed.
Mrs. Fox called in her husband. The night being
windy, it suggested itself to him that it might be the
rattling of the sashes. He tried several, shaking
them to see if they were loose. Kate, the youngest
girl, happened to remark that as often as her father
shook a window-sash the noises seemed to reply.
Being a lively child, and in a measure accustomed to
what was going on, she turned to where the noise
was, snatched her fingers, and called out, "Here, old
Splitfoot, do as I do!" The knocking instantly
ceased.

This was the very commencement. Who can tell
where the noise and will be?

I do not mean that it was Kate Fox who thus, half in
childish jest, first discovered that these mysterious
sounds seemed distinct with intelligible words. Mr. Mon-
pesson, two hundred years ago, had already observed a
similar phenomenon. Glanville had verified it.
So had Wesley and his children. So, we have seen,
had others. But in all these cases the matter rested
there, and the observation was no further prosecuted.
As, previous to the invention of the steam-engine,
sundry observers had trodden the very threshold of
the discovery and then stopped, little thinking
what lay close before them, so, in this case, where
the Royal Chaplain, disciple though he was of the
inductive philosophy, and where the founder of
Methodism, admitting though he did the probabilities
of ultra-mundane interference, were both at fault, a
Yankee girl, but nine years old, following up, more
in spirit than earnest, a chance observation, became
the instigator of a movement which, whatever its
true character, has had its influence throughout the
civilized world. The spark had several times been
ignited—once at least two centuries ago; but it had
died out each time without effect. It kindled no
flame till the middle of the 19th century.

And yet how trifling the step from the observation
at Tedworth to the discovery at Hydeville! Mr.
Mompesson, in bed with his little daughter (about
Kate's age), whom the sound seemed chiefly to fol-
low, "observed that it would exactly answer, in
drumming, anything that was beaten or called for."
But his curiosity led him no farther, he silently bring-
ing together his thumb and forefinger, whether she
could still obtain a response. Yes! It could see,
then, as well as hear! She called her mother.
"Only look, mother!" she said, bringing together
her finger and thumb as before. And as often as
she repeated the noiseless motion, just so often
responded the raps.

This at once aroused her mother's attention.
"Count ten," she said, addressing the noise. Ten
strokes, distinctly given. "How old is my daughter
Margaret?" "Seven strokes!" "And Kate?"
Nine. "What can all this mean?" was Mrs. Fox's
thought. Who was answering her? Was it only
some mysterious echo of her own thought? But
the next question which she put seemed to refute
that idea. "How many children have I?" she
asked aloud. Seven strokes. "Ah!" she thought,
"it can blunder sometimes." And then, aloud,
"Try again!" Still the number of raps was seven.
Of a sudden a thought crossed Mrs. Fox's mind.
"Are they all alive?" she asked. Silence, for an-
swer. "How many are living?" Six strokes.
"How many dead?" A single stroke. She had
lost a child.

Then she asked, "Are you a man?" No answer.
"Are you a spirit?" It rapped. "May my neigh-
bours hear if I call them?" It rapped again.
Thereupon she asked her husband to call a neigh-
bour, a Mrs. Redfield, who came in laughing. But
her cheer was soon changed. The answers to her
inquiries were as prompt and pertinent as they had
been to those of Mrs. Fox. She was struck with
awe; and when, in reply to a question about the
number of her children, by rapping four, instead of
three, as she expected, it reminded her of a little
daughter, Mary, whom she had recently lost, the
mother burst into tears.

(To be continued in our next.)

A CURIOUS PHYSIOLOGICAL FACT.—A few

days back a pig was killed at Mr. Cooper's brewery,
Eastbourne, when it was discovered that he had
three kidneys, which were submitted to Messrs.
Colgate and Kent, surgeons, who pronounced
the organisation of a few of them perfect. Will those
who object to Spiritual phenomena because they do
not see themselves as them, believe this fact without
they see the kidneys, but perhaps then they would
want to see the pig killed over again.

Poetry.

GUARDIAN SPIRITS.

BY J. H. POWELL.

Ye guardian spirits, who have gone before
To other spheres beyond the grave,
We feel your presence guarding evermore,
With loving zeal, the loving brave.
Whence come the inspirations of the mind?
The fine emotions of the breast?
The hallow'd thoughts that leave the earth behind,
And soar to Heaven at Truth's behest?
Whence come the magic minstrelsy of song?
The glorious cadences of verse?
Do they not all to your abodes belong,
Where Truth and Life and Love endure?

Ye guardian spirits, subjects of the King—
The "King of Kings," who justly reigns,
While earth and heaven with holy praises ring,
Supreme o'er Life and Time's domains—
Can ye desire a holier task than Love
Assigns? Ye glorious beings bright!
Have ye not sympathies that draw above,
All kindred souls from earth's night?
"A cloud of witnesses," ye hover near,
Impressing bodied souls to pray.
Oh! messengers divinely mission'd here,
We bow beneath your mystic sway!

THE LONDON SPIRITUAL SOCIETY.

A further meeting of the committee of the new
society was held at 15, Dasinghall-street, London, on
Friday evening, the 4th current, at 7 p.m., when Mr.
Jones again presided.

erected.

A SAD CASE OF SEDUCTION

[illegible]

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